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society, contributing largely to its comfort by cultivating the arts necessary to its perfecting, so they may come forward to furnish their quota to the enjoyments of society by the pleasant flowers and delicious fruits consequent to liberalization and well-directed cultivation.

Your constant reader,  
June, 1813.

A.S.

P. S. As is my practice, I communicated my speculation to a friend, possessed of critical acumen; "ah," said my friend, "you have not touched the core, the vital part of the evil complained of. I had a son. He was a youth of ardent spirit and prompt genius. I educated him in classical literature. He was accomplished in all the elegant arts and acquirements which go to constitute a finished gentleman. The companions of his studies adored him; they eagerly sought my son's society. When the period arrived for choosing an employment for him, looking around me, all considerations taken in, of which the happiness of my boy was the chief, I determined to bring him up to my own business. When this destination was known, and his former companions finding that he was not to go to college, nor pass that ordeal which is deemed necessary to a profession, they dropped off; my son noticed it; I will not say that this had any leading or positive influence on his future destinies;—he died at about 17. He was an innocent youth, and had laid up in his mind resources of enjoyment which would have consoled him at any age or period under greater privations than those I have mentioned. I only may be noticed, he felt it. He derived large compensations in domestic satisfactions, and in the company of a chosen few; he has left behind him fair specimens of execu-

tion in the liberal arts, which had he lived, he would probably have cultivated more." This was my friend's story; it may serve you for argument, and for future contemplation. I knew the youth. I see and feel the case. I am sorry for the world that it is a case widely diffused, and can only be reformed by more correct principles of education, leading to form a juster estimate of real worth. That the cultivation of the muses tends to illiberalize the mind would indeed be a sorrowful inference; it is certain that such was not the effect on the mind of this excellent young man. As he is gone there can be no harm to insert his name; it was Dudley Geale.

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*For the Belfast Monthly Magazine.*

MAXIMS BY DR. QUESNAY.

**A**BOVE all things be just. There are not two sorts of justice: what was just in the primitive state of mankind, is equally just in the state of society.

It never was just to infringe on the liberty or the property of another. Every man has had it sometimes in his power; no man ever had a right to do so.

When men associated together, and formed bodies politic, they renounced none of their natural rights, for they never had a right to harm another; and mutually to defend one another from those who would do harm, is the sole fundamental condition of society.

Far from relinquishing part of their rights, it was to extend the exercise of all those conferred by nature, guaranty their use, and increase their advantages, that they promised one another mutual protection; and to regulate this effectually, they established magistrates, and agreed to be obedient to laws.

*Laws* are rules of justice, morality, and conduct, useful to all and to every one. Neither men nor their governments *make* them, nor can they make them. They acknowledge them as conformable to the supreme reason, that governs the universe: they declare them; promulgate them to society; and hold them up to the obedience of the good, and the conscience even of the wicked. Thus we say, *legislator*, and *legislation*: no one has ever ventured to use the term *legisfactor*, or *legisfaction*.

*Laws* are irrevocable: they pertain to the essence of man and of things: they are the expression of the will of God; and the more we reflect on them, the more we revere them.

*Ordinances*, on the contrary, are the work of man. Their object is to enforce the execution of the laws. Provisional submission is due to them for the maintenance of order: but it is their nature to remain subject to examination, and to be revocable, when it becomes evident that they are not consistent with the *laws*.

The liberty of every man being equally sacred, respect for that of others naturally limits the use that each can make of his own. The individual who passes this limit, places himself in a state of warfare with his fellows: the consequences of such a warfare must be unfavourable to him. The punishment he deserves is not an infringement of his *liberty*, for he has no claim to that of doing harm: on the contrary, it is a homage paid to the liberty of all.

Every man holds from Providence itself, the faculties it has bestowed on him. This constitutes him the *proprietor of his own person*.

But this property in himself includes the liberty of labouring, under the sole restriction of causing no obstacle to the labour of others, and not trenching upon the acquisitions

of others. *Never lay any restraint on labour.*

What any one acquires by his labour, or by the employment of his property in himself, becomes his *personal property*.

And when these two kinds of property have been employed, to bring into a state of cultivation a piece of ground, that no other man had previously acquired, the *property of that land* belongs to him, who could not be deprived of it, without taking from him what he had employed of the two former kinds of property, to give rise to the third.

Property may be transferred by succession, by donation, by exchange: and as it is natural, that the children or nearest relations of a man who dies should take possession of the property he leaves behind him, in the acquisition of which he was stimulated by affection for them, and often assisted by them, and to which no other has so much right; as no one gives without some reason, and as no one makes an exchange but for his own advantage, society ought to guaranty these three modes of transferring property, as it protects those of acquiring it.

All property is bounded by surrounding property, as all liberty by the liberty of those around. All presses on all, without being confounded, as the cells in the honey-comb.

No labour can be accomplished without some previous *advance*. The infant receives food from his parents before he is able to procure it.

The first hunter must have been furnished at least with one meal, from which he derived strength to take his first prey.

The weapons he fabricated were great additions to his *capital*, or his advances.

It always was, and ever will be

the same with respect to all subsequent labours.

The augmentation of capitals, therefore, is the principal mean of increasing labour, and an object of the greatest interest to society.

Capitals and labour employed to raise productions that did not exist, or to collect those that were not ready for man's use, as those of agriculture, fisheries, mines, and quarries, are the sources of wealth. By them wealth is produced.

Consumption cannot exceed produce. *The limit of subsistence is that of population.* But economy in expense, and the good employment of what is consumed by men usefully laborious, may increase almost indefinitely the mass of capital.

Labour and capital employed in trade, serving to facilitate exchanges, are the distributors of wealth: and, by opening an advantageous vent for it in every exchange, they diffuse and increase enjoyments, they approximate them to a happy equality, and they afford productive labour the means and opportunity of extending itself.

Never fear the effects of *selling* your produce: it is the *parent of plenty*.

Do not be afraid of buying; for if you do not buy, where will you find the price of the sales that maintain your farmers, your men of property, your manufacturers?

*To buy is to sell, and to sell is to buy.*

Never attempt to fix the prices of produce, of merchandize, of labour, of services performed; they will elude your regulations.

Competition alone can regulate prices equitably: this alone restrains them within moderate limits of no great variation: this alone guides with safety the necessities of life to the places where they are wanted,

and labour to the place where it is required.

What we call dearth is the only remedy for scarcity: *dearth fills the barn*

Capital and labour, employed in erecting buildings, constructing machines, fabricating furniture, clothes, jewels, &c., are the *preservers of wealth*. They contribute to the formation of capitals; they add to the value of manufactures what has been spent by the workmen employed on themselves. But this advantage is not peculiar to them. The first thing in the value of all the productions of the land or sea, is equally that of the expenditure necessary in procuring them, and which is incorporated in the produce. Of every kind of labour we should ask; what remains of it? The answer to this question serves to class those of which there is some durable enjoyment, and those that procure but a transient pleasure.

The respect due to liberty and property however requires, that the workman should remain completely master of his time, and the man of property of his capital; provided, that the consequence be no restraint to the liberty, or detriment to the property of any other person. *Be sparing of regulations.*

When interest is not an encroacher, it is to most men the best of counsellors. *Let things take their course.* Capitals will increase and flow spontaneously to those places where they can be employed with the least restraint.

Respect capital therefore. Never set an example of manners that would tend to dissipate it.

Never let taxation bear upon it.

Never let it bear on those advances which labour requires; and which must be reimbursed with profit to those who risk them, if we would

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not dry up or check the source of employment and of wealth.

Let those men whose labour is useful, and particularly the most useful, enjoy the comforts of life. *A poor peasantry makes a poor kingdom.*

Require no contributions but from *clear incomes.*

Let taxes be impartial, in a regular proportion, without favour, without overburdening any individual, or any kind of produce.

Let this proportion be such, that the public revenue shall increase with the prosperity of the nation, and decrease with the diminution of its floating wealth.

Let the government feel in its exchequer the utility or danger of its proceedings.

Let it not indulge itself in any act it prohibits to others.

Let it encourage the diffusion of knowledge; for what glory can it obtain from men incapable of judging of its conduct?

Some of the preceding maxims may be thought singular for the first physician in ordinary to Lewis XV., and not well suited to the air of Versailles; but their writer had a mind that could not be corrupted by residence in a court, or the patronage of a favourite. When urged by all his relations to use his interest to procure for his son the post of a farmer-general, he nobly replied, "I will never suffer the temptation of being interested in those taxes, that check the progress of agriculture and commerce, to come within my doors. The happiness of my children shall be connected with the prosperity of the nation at large." Accordingly, he destined his son to the peaceable and honourable situation of a landed proprietor, skilfully superintending the management of a large domain; and both his son and grandson proved, by their con-

duct in it, that he was not less acquainted with the true road to happiness, than his advisers were with that to wealth. T.O.C.

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*For the Belfast Monthly Magazine.*

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ANNUAL REPORT FROM THE COMMITTEE OF THE DUBLIN INSTITUTION, TO THE GENERAL MEETING OF PROPRIETORS, HELD THE THIRD OF MARCH, 1812.

IN conformity with the Prospectus, which, on the second of March last was submitted to the first hundred proprietors, the committee, who were then appointed, have endeavoured to carry into effect the objects proposed; and they entertain a hope that, to a considerable extent, they have succeeded, without material error or defect, in fulfilling the general intentions and expectation of the respectable body which they represent.

With regard to the situation various opinions were formed; and a considerable time elapsed before the committee were so fortunate as to meet with one, within the limit of prudent expenditure, which was adapted to reconcile differing views as to personal convenience, and to answer satisfactorily the purposes intended. They have reason to believe, that the situation they have procured, accords as nearly with the wishes of the Proprietors, as could be expected among two hundred persons, whose places of residence are so widely distant from each other.

With respect to the Library, the committee have already purchased a moderate collection of the best books, in the several departments of science and literature; which, by gradual extension, as new books shall, from time to time, be recom-